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give a name even to those which they say are of no use to them. Unfortunately, in many cases I was unable to identify the plants of which the native names were given to me.[1] Sometimes the same term will be used for a number of plants of similar habits of growth, e.g. *wanis*, fairly translatable by our generic word 'grass', and *kurits*, used for a hanging vine or creeper, often as a prefix attached to another word. There is a generic word for 'tree'—*no'on*, which also means wood, especially firewood (*kuip no'on*, to cut firewood, one of the women's daily tasks).

Some of the trees appear not to be indigenous. Mrs. Hadden told me that her father, Mr. Parkinson, the anthropologist, who was the first white man to live in this region (about forty years ago), introduced some of the citrus fruits and other useful trees, which have since spread rapidly throughout the area.

The natives cultivate coco-nut palms, areca palms, and bananas, as well as taro (*Colocasia esculenta*) and other vegetables (some account of their food plants is given in Chapter VIII). Bread-fruit trees and canarium almonds are highly prized, the position of each one is known, and they are always spared when fresh ground is cleared for a new taro garden. Some of the trees which go to make up the uncut bush yield a hard timber which is found useful by the resident whites for building and for piles, especially such as withstand the ravages of salt water. But the difficulty of transportation renders these of no commercial value. The natives use them for house-posts and other purposes, but prefer the soft-timbered trees for their canoes. The most striking objects in the bush are huge trees with enormous flanges buttressing their trunks, and the aerial roots of the banyans, which serve the natives as ridge poles for their huts. Several different kinds of palm and of bamboo are used for a variety of purposes. A big carophyllum tree is a frequent landmark on the lee shore, affording welcome shade under which the men sit mending their nets and the women making hoods or baskets or playing with their babies. A large fallen trunk on the beach at Petats was a favourite gathering-place for all. Parts of the shore are covered with mangrove swamps, which make landing impossible.

Of smaller growth, there are several kinds of croton and hibiscus,

[1] For the identification of some of them I am indebted to the authorities of Kew Gardens. A list of these will be found in Appendix III. Others I have recognised from the description given by Guppy.

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much laughter. He was quite courteous to me when I visited him, but difficult to engage in conversation, and very chary of his words.

Every hamlet contains one or more huts set apart for the exclusive use of the men and boys (*tolubv*). In the Bougainville villages these must be used by the boys wearing the *upi* (headgear indicating that they have not finished their puberty ceremonies, see Ch. VI), who are prohibited from entering any hut occupied by a woman. In Buka, where the boys do not wear the *upi*, their segregation is less rigid, but they may sleep in the 'men's house' if they wish. In both districts unattached men usually sleep there, and male guests from other villages are accommodated there if their visit extends overnight. The men say that this is a good idea because it prevents the visitors from meddling with the village women. These huts do not differ in any respect from the others (see Pl. 30 *b*). They vary in size according to the number of people likely to use them. There seems to be no fixed situation assigned to them in relation to the other huts of the village. In some hamlets they stand in line with the others, in some they are off to one side a little. In other places they occupy part of the ground in front of the line, if this can be arranged without encroaching too much upon the space needed for dancing. Any hut occupied by a man living alone, e.g. an old widower, may be used to house some of the boys if occasion requires. Where the *tolubv* is in the middle of the village, it serves as a gathering-place for the men in their idle moments. Where it stands apart, the men tend to congregate in the front portion of the hut belonging to the *tunuau* (chief), which has a kind of porch attached to it.

Most villages are fenced except where they face the shore. In the beach villages the fence is made of stones and chunks of coral rock, in the cliff villages of saplings put in green and left to grow. It does not seem to be a survival of an old stockade, but a recent innovation, erected at the instance of the Government with the idea of keeping the pigs away from the dwellings, but as it is always full of gaps, either due to neglect or left intentionally to facilitate entrance and exit, in most cases it fails to function. On the outskirts are planted banana, bread-fruit, and other useful trees. Coco-nuts are not liked in close proximity to the huts, as the heavy nuts are apt to do damage in falling. At some place convenient for launching, there will be one or more sheds for

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a still younger child who also chewed it. The practice is usually referred to as 'betel-nut chewing', but, as has been pointed out by Ivens (1927, p. 283), this is actually a transference of the name of the condiment chewed with the nut to the nut itself, which is the seed of the areca-palm (*Areca catechu* and allied species). As usual throughout the Melanesian area, the areca-nut (*bok*) is always used in conjunction with betel-pepper (*ta-nek*) and lime (*iav*), a combination referred to by Rivers in *Melanesian Society* as 'the betel-mixture', a practice which I have followed in this book. The procedure is somewhat different from that described by Ivens for the SE. Solomons. It is frequently eaten after a meal, but also at any and every opportunity as desired, much as we smoke cigarettes. The catkin-like fruit, described by Guppy (p. 95) as 'the female spike', of the betel-pepper (*ta-sian*) is much more highly relished than the leaf, which is eaten only when the fruit is scarce, or by those to whom the fruit is taboo, as in the case of a mother with a suckling child. The lime is carried in a specially cleaned-out shell of a young coco-nut (also called *iav*), which is often ornamented with an elaborate incised pattern (*iav a gōm*) emphasized by having lime rubbed over the lines (Pl. 72). The north coast people do not now make these carved specimens, but obtain them by barter from the mountain people. Often, however, they are 'too lazy' to make even a plain one by cleaning a coco-nut, and are content to keep their lime in empty cigarette tins or tobacco tins. No spatula is used, the nut being dipped straight into the lime-pot. I saw no mortars for use by old people, who, if they cannot open the nuts with their hardened gums, will get one of the youngsters to do it for them.

Areca-palms (*boi*) are cultivated, and are regarded as valuable property. There is also a kind of wild palm producing small nuts, which are also eaten, but only if the others are not available.

The betel-pepper (*Piper betel*) is cultivated. There are also wild varieties, of which I know three kinds; they have much smaller leaves and are less in favour. One, called *tsutsun*, is chewed especially by old women. All these varieties are parasitic on large trees. If a large quantity is required the stem will be severed near the ground and the whole plant pulled off the tree, but as a rule the fruit and leaves are carefully picked one by one so as not to injure the growing plant.

Lime is made from coral, branched coral being preferred. Its